



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

everywhere in the universe that intelligence is coördinate with being, (2) these scattered hints suggest some larger plane in which we are moving and acting—e. g., the laws of history witness to controlling mind inspiring and directing human life. The fact of *genius* suggests the same even on a materialistic hypothesis. These exceptional mental or moral organizations are such only as being better fitted for the manifestation of the activity of the Absolute Intelligence. Capacities are limited in most cases. These *intuitively* and *certainly* know the facts of the Divine order—apart from reasoning they see them as *facts* of actual experience. These few verify for us the facts of revelation; at least, seeing these higher realms *as if* objectively real they make us conscious of them. We accept their insight (duly verified and checked) as a veritable revelation. These analogies help us to state the claim of inspired men as to their testimony in such a way as not to violate our canons of belief in matters that can be verified to the senses and the understanding.

Here is a "liberal" view of inspiration. It makes our Bible a *typical* not a *unique* revelation. There are arguments here, however, which, if logically carried out, would demonstrate the unique superiority, the peculiar divineness of the Christian Scriptures.

Conversion of St. Paul.*—Next to the resurrection of Christ the most momentous event in the history of Christianity is the conversion of Paul. There are three views to explain it: (1) Paul's eyes were opened and he really saw Christ; (2) it was merely an affair of the imagination; (3) a purely spiritual yet real experience. In turning to the facts for evidence on these points, we find discrepancies in the three accounts of the event. But these are easily and naturally explicable. The "imagination" theory rests (1) upon the alleged nervousness and excitability of Paul, his physical weakness; (2) upon his declaration that he was accustomed to see visions. It may be replied (1) Paul was a man of immense physical endurance, as his experience proves, and of clear head, as is evidenced by his letters; not a weakly victim of hallucination; (2) in all his visions he never affirms that he saw the Lord; he is modest in recounting them, while he never hesitates to tell of his conversion; in them he is in a state of ecstasy, here he is perfectly self-conscious; (3) if a vision, it must have been the *product* of faith, not its cause; and the theory that Paul was already under conviction and gradually turning to the Lord has no foundation in the facts. Paul knows nothing of a gradual conversion. The hallucination theory, then, has given place to the view that the vision was a real one though not material, real in the spiritual realm. This view is too subtle for plain men and demands more of the miraculous element than the common view. It may be accepted, provided that the manifestation of Christ to Paul was of so real and personal a nature that he was convinced of Christ's resurrection and glorification. That there was such a real and personal presence of the Lord is confirmed by (1) Paul's doctrine of the spiritual body; (2) the possibility of questionings as to his duty and the consciousness of moral weakness which needed only this personal manifestation to arouse and turn his soul to Christ. The great doctrine of Paul, the grace of God in Jesus Christ, and the persuasiveness with which he preached it, are in harmony with the conception of a sudden and violent change in his life such as the ordinary view of his conversion pre-supposes.

An article which maintains the common view of this important event. The writer does not himself seem clear upon the questions which he raises and there is a kind of vacillation in his views and positions which leaves the reader in some uncertainty.

* By Professor John Massie, in *The Expositor*, Oct., 1889, pp. 241-262.